Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, DECEMBER 19, 1829. NO. 51.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

DWIGHT'S THEOLOGY.

In Dwight's Theology, sermon CXLVIII. we find the following train of reasoning.

'Train up a child in the way he should go, and when he is old he will not depart from it.'

'This promise has been differently construed by different commentators. Some have supposed it to be an absolute promise, declaring that in every instance in which a child is thus educated, he will persevere *in the way he should go.* Others have supposed it to declare merely the usual result of such education. The former class say that every instance of failure on the part of children is owing to a want of faithfulness on the part of the parents. They add, that if parents were perfectly faithful in their duty, their children would never come short of eternal life. With this construction I cannot agree, for two reasons.

'First. *The scriptures abound in such absolute declarations, which are not and cannot be understood in this absolute manner.* Thus it is said that *neither drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* Yet some men of all these classes unquestionably become penitent, and by the reformation of their lives, prove themselves to be Christians. Should it be said that sinners of these several classes who leave the world without repentance, will *not inherit the kingdom of God*, and that this is what is intended; I answer, the declaration would undoubtedly be true, but would, I think, be nugatory; because it would be equally true of all other sinners.

'Secondly. *According to this construction there would be nothing declared.* No person ever educated his child with perfect faithfulness. On this ground therefore no child would persevere in this desirable way. Of course the promise, considered in a practical light would be nothing to mankind.

'If these observations are just, it will, I suppose, be admitted without difficulty, that *God intended this promise as a direct encouragement to parents, who should be faithful in such a degree as we sometimes see exercised in the education of children.* The amount of the promise to these parents is, I apprehend, *that their children will generally when trained up in the way they should go, not depart from it.* This, as it appears to me, has also been the course of providential dispensations.'

Dr. D. gives us two reasons why he cannot consider the promise referred to, absolute. The first is *that the scriptures abound in such* positive or *absolute declarations, which are not, and cannot be understood in this absolute manner.* The denunciations against drunkards, revilers, and extortioners, are mentioned as examples of the kind, &c. Now are these assertions to be understood absolutely; that is, that drunkards, revilers, and extortioners, *as such* cannot inherit the kingdom of God. The kingdom of God is *holiness;* but drunkenness is sin:—in proportion therefore as any human being is sinful, this very sinfulness from the very nature of the case, must exclude them from the kingdom of God or holiness. But when a person who has hitherto been a drunkard reforms, just in proportion to the degree of his reformation he is no longer a *drunkard.* 'The kingdom of heaven' or God 'is not meat and drink, but *righteousness,* and peace, and joy in the holy ghost.' Drunkenness from its very nature cannot enter into righteousness—nor the drunkard into the holy of holies.

Dr. D. has told us that the scriptures *abound* in such absolute declarations, which cannot be understood in this absolute manner. But where are they? Not in the passages quoted. Are there other sins specified as excluding the person who commits them from the kingdom of God? The same train of reasoning may be applied to them, as to the sins of drunkenness, extortion, and idolatry. Is it said that the promise of heaven to those who are possessed of certain specified virtues, as meekness, humility, purity of heart, peaceableness, cannot be understood in an absolute sense, because many persons who possess some one of those virtues in an eminent degree, may and do fail of everlasting life? I answer that just in proportion as any person possesses *any* or *all* of those, or any other virtues, just in the same proportion he *has* that life within, which is, of its very nature, everlasting;—that happiness which in its nature is heaven —he has the kingdom of God in him, and is entered into that kingdom. These declarations are therefore, in their very nature, absolute. General declarations or rules given by men have more or less exceptions; there are no exceptions to God's rules unless he himself has made them. I will not add to nor diminish from the authority or absoluteness of God's commands. Dr. D. seems to have anticipated the view, which I have here taken, and says that on this ground the declaration which he has quoted would, though true, be nugatory, because it would be equally true of all other sinners as well as drunkards, extortioners, and idolaters. What! may not sins be particularized?—Though the apostle denounced sin in general, might he not with propriety specify those particular classes of acts which come under the general name, *sin*? 'Thou shalt love thy neighbor as thyself,' is a command which involves in the general character of *sinner* every one who disobeys the command in any respect. Is the command, 'Thou shalt not steal,' therefore *nugatory?*

The second reason offered why the promise referred to cannot be absolute is that *'According to this construction there would be nothing declared;'* because no parent ever educated his child with perfect faithfulness. In answer to this, I reply that it is not *said,* nor do I think it is *implied* that any person could at that time or at any futute time train up his child with perfect faithfulness. Like the other commands, promises, declarations, rules, and so forth of scripture, it is addressed to imperfect beings, low, very low in the moral scale of creation, and who must of necessity *always* be imperfect compared with the Deity. But the glory and the happiness of these beings depends on their advancement—the everlasting advancement of their morai natures. Now mankind will make far greater progress—far more improvement by having what seems to them a perfect rule of action set before them, and by aiming at nothing less than perfection, than if the rule of action, the standard of excellency be imperfect. Thus the Creator says to his creatures, *Be perfect, even as your Father in heaven is perfect; Love the Lord thy God with all thy heart, and thy neighbor as thyself; Be merciful, even as your Father in heaven is merciful.* But it is utterly impossible for mankind to obey these commands *absolutely.* The reward follows it is true, absolutely, in proportion to the extent of our obedience. Yet who can suppose we can ever be perfect, or merciful, or Love as God is? By aiming constantly at this point, we shall, however, make greater progress than in any other conceivable manner: hence the wisdom of the commands which are given us.

A failure in the education of children is not necessarily chargeable on parents, because they do not have the complete control of their children. Parents educate their children in two ways; firstly by precept, but chiefly and most effectually by example. But if the *direct* efforts of parents by precept, and their *indirect* efforts by example, operating in ten thousand ways, some of which are never thought of—if all this were of the most perfect nature, even perfect as could be produced by Jehovah himself, still there is a moral certainty that they could not control the precepts or the example of the world around them—the latter at least. Suppose the great command, 'Train up a child in the way he should go,' were obeyed to the greatest possible extent through every successive generation of mankind, from the present moment down to the end of time, yet as evil is in the world and man is inferior to God, how can evil ever be entirely eradicated from the world unless man can be transformed into Deity?

The truth may be nearly as follows. Just in proportion as parents are able to train children by example and precept in the way they should go, in spite of untoward circumstances always existing around them, just in the same proportion will they remain in that path. But preceptive education alone never will answer. The affections are to be elicited and drawn to the objects which are worth attention, so that the child may *choose* to continue in the way in which he should go. 'Train up a child in the way he should go, and when he is old he will not depart from it;' is a rule or declaration which is absolutely and eternally true, and should the time ever arrive when a child can be trained in the way he should go, that is *perfectly,* then it will result as a natural consequence that he will not depart from it; for there is no motive to induce a human being to depart from a course which is perfectly congenial to his feelings and nature, and to the feelings, and wishes, and natures of the beings by whom he is surrounded. W.

DOCTRINAL.

[From the English Monthly Repository.]

THE WATCHMAN.

[Concluded from page 197.]

As might be expected, the spirit which prevails in our periodicals, in our pulpits, and in our congregations, is communicated also to our association and anniversary meetings. In these, also, it is the intellect, not the heart, that bears rule. There is something worse—a secularity of spirit which is hostile to deep and fervent piety, and, consequently, to enlarged success. The whole affair is too often more like a political than a religious meeting. There is abundance of eating and drinking, and there are toasts to give the wine a relish. Zeal rises in proportion as the feeling of comfort and hilarity prevails. Liberty is the ruling theme; civil and religious liberty all over the world is introduced, welcomed, and enforced, amidst thunders of applause. The morrow comes, the spirit has evaporated, and the temperature is sunk to Zero. And then, forsooth, conscious of the calmness of our own feelings, we can be critical on the fanaticism which prevails at the meetings of the orthodox, forgetful that the chief difference is, that they are heated in their bosoms, we in the head; that the fire within them burns for a time, whilst ours is too often suddenly extinguished. In America these things are managed much better, as our readers will observe by the account of the American Unitarian Association, which we intend to reprint entire, and which will be found in our Intelligence department. Let us learn of them, and our zeal will be kindled by a more enduring and a purer spirit.

Meanwhile, the circumstances which we have detailed injure us in the opinion of the religious world. We are in one extreme, the orthodox in the other; we minister to the head, they to the imagination; and, therefore, we cannot understand each other.—Their magazines are as much for the heart as ours for the intellect; so with their pulpits, so with their associations. Seeing us to neglect what they deem of vital importance, they learn to shudder at the prevalence of our views; seeing us lukewarm in cases where zeal in their judgment can hardly burn too strong, they come to question our sincerity. The gospel, they argue, is a matter of infinite value. The Unitarians are sufficiently indifferent about it: little do they to put others in possession of its blessings; how can they duly estimate its value, or have the spirit of Christ? Nay, may they not even disbelieve that which they are by no means anxious to further? The invalidity of this reasoning we are not at present concerned to exhibit. But, however great may be their misapprehensions, however exaggerated their view of our remissness, there is still a show of propriety in what they say, and a ground for their conclusions in our spirit and conduct. The fact is, we may both be mended by an exchange. We want their heartiness, they want our mental activity. The union of the two would make a perfect Christian. Alas! they exist apart, and hence arise mutual misconceptions, and the efficiency of each is diminished.

In consequence of the little time and the comparatively diminutive means which Unitarians have had to spread their views—in consequence also of the lukewarmness of many, and the withholding of aid that ought to be available for the common cause, our chapels are in general but thinly attended, and our interest but slow in progress. Perhaps, if we advert to the increase of population in these kingdoms, we must speak, not of progress, but of retrogradation. However, the orthodox look upon the day of small things, and, seeing the nakedness of the land, infer that the hand of God is against us, and that the brand of his displeasure is imprinted on our cause. This, especially among the people, is a prevalent feeling, and serves unhappily to close their hearts against all favorable impressions respecting us, and to lead them away from communion with us as from a devoted and dishonored thing.

There is another circumstance prejudicial alike to our cause, and to our standing well with the religious world. The fact of the change undergone by Unitarians being a change of the head, not of the heart, has tended to keep our zeal at a low temperature. The same effect has been produced in another way. Each Unitarian has thought, examined, and decided for himself. Religion, as far as it goes, is strictly personal. We have acknowledged no leader. We symbolize with no assembly. We form our views for ourselves; we stand alone, upon our own responsibility, and guided by our own judgments. The Bible is our only standard; we each draw thence our own creed, and call no man master. Hence has arisen a spirit of individuality, a dislike of party connexions, and a fear of party trammels. Power and influence we have been disinclined to delegate, lest individual rights might be injured; and through a morbid dread of usurpation we have often lost the advantages of co-operation and government. But without mutual aid, no good end can be secured, no common interest can be felt.—Zeal can hardly exist except nourished and sustained by joint exertions, and the most vigorous zeal, if insulated, will last not long, and can effect but little good. And so it has come to pass that Unitarians are too much a rope of sand, and consequently ineffective. Of all people they are the worst for uniting together. Each one thinks for himself, and therefore each one acts by himself. The esprit de corps is little felt, and little recommended. And when it is, there arises in the mind and issues from the lips of some a multiplicity of observations against the evils of sectarianism, as though sectarianism was the great and besetting sin of Unitarians.—It will be time enough to discourse at large of the evils (aye, and of the good) of sectarianism. when Unitarians are brought more than hitherto to unite together for common objects. In the mean while such observations, however well meant, excuse the indifference, and justify the standing apart, which still exist so much amongst us, and which are the worst evils any cause can have to encounter. In consequence of this want of co-operation, our institutions and our cause want spirit, activity, and energy; and the orthodox look on, and beholding how much we are at ease, how quiescent we each are, how little alive to the success of any object, and especially how lukewarm about the salvation of our fellow-creatures, judge that there must be something radically wrong in our system—a cooling and a chilling influence which breathes not from the pages of the gospel. That their conclusions are erroneous, inasmuch as they are too sweeping, we know. That their own extreme makes them view our failings in magnified proportions, we also know. Still it is true that we ourselves are in part to blame for the pious horror which they feel toward us. Nor will that horror materially abate till we have more of the moral energy of the gospel, not merely in our hearts, but going forth in our actions; till we unite as Christians for Christian objects, and labor more in the spirit of our Master to call sinners to repentance, and save the soul alive. A natural result of the intellectual activity of Unitarians has been to diminish their esteem of merely speculative doctrines, and to make them liberal towards those even who believe less than themselves. In the progress of their inquiries, they have learnt that belief has in itself no merit; that truth is on many subjects by no means easy of attainment; that it is possible to pursue it with the best intentions, and yet fail of acquiring it; that those who profess to believe the most, often acquire the least; and that what they do believe, tends to narrow their judgments and sour their hearts; and that belief may exist without works, and be therefore dead: how, after these lessons, could they hold faith in certain dogmas to be essential to salvation, or condemn those whose conclusions were of less dimensions than their own? But to regard belief as of small value, must in the eyes of those the essentials of whose religion were bound up in creeds, be a sin of no ordinary complexion; and to extend to an unbeliever the hand of amity and brotherhood, to recognize him, if virtuous, as a man and a child of God, was held by those who can see no means of salvation out of the pale of their own chuch, as a surrender of Christian allegiance, and a forfeiture of Christian fealty. God forbid that the spirit of Unitarians should contract itself to meet the views of such! We yield to no man in regretting the prevalence of unbelief, and because we regret it, we would treat unbelievers with candor and brotherly love.—Though unbelievers, they are yet men; though they believe not in Christ, they are children of God, and as such have a claim on our fraternal recognition. This liberal, and in our view truly Christian spirit, is in all points alien from the spirit of the day, and has done inconceivable harm to the cause of pure Christianity.

The evil has unfortunately been augmented. Unitarians have in many instances learnt to estimate truth solely as it bears on practice. This is the utmost to which many will go. It is not far enough. Religious as well as every kind of truth should be estimated for itself, and for its origin. The perception of truth is the perception of God's will, and ought to be coincident with desires and efforts for its furtherance; it is the perception of the divinely-appointed agents of human good, and though that good may not be immediately apparent, still the obligation to extend its influence ceases not.—Truth, we have said, should be esteemed for itself; for truth is knowledge, and to gain knowledge is one great business of life.—The philosopher who, without fear or desire, without thinking of or caring for the results, seeks to obtain, and when obtained, to propagate, truth, is an object of veneration and esteem. What prevents the same being said of the divine? But worse than this; indifference to truth, except in so far as it has a perceptible bearing on practice, has led some to indifference for truth altogether, and to the means by which truth may be acquired and communicated; at least they have cloaked their entire indifference under the assertion that truth is only to be valued as it leads to virtue. A more serious error could hardly be committed; a more painful instance of unfaithfulness could hardly be adduced. In consequence, however, of these feelings, many influential Unitarians discourage controversy and other means to propagate the doctrines of Christianity; and again the orthodox find, as they imagine, a proof of the paralyzing influence of Unitarianism, and of its discrepancy from the spirit of the gospel. How, they ask, can you seriously believe what you are indifferent to promote; and what is the value of principles which prompt not to active exertions? If your principles pervaded the heart as well as the head, if they affected you with the consciousness of benefis conferred, they would necessarily lead you to wish and seek their extension. You either do not believe them, or if you believe them, you hold them of no value; or if you hold them of value, they are too weak to awaken your benevolence. Your conduct proves one of two things; your principles really are, or you hold them to be, of little practical importance to your fellow-creatures.

The question now presents itself, how far the disparaging circumstances that have been mentioned admit of being remedied by us. To stand well in the estimation of our fellow-christians must be an object of our earnest desire; to remove every impediment to the progress of what we deem truth is our imperative duty. In as far as the undue predominance of the intellect prevailed in the recent revival of Unitarianism, we have no reason for complaint, though we may have for regret. To complain would be unwise, for the process was precisely that which circumstances necessitated. To regret that such should have been the case we have reason, for the past generation have transmitted an influence to the present, and our way is yet impeded by the difficulties under which they labored, and our characters impaired by what injured the harmony and proportion of their own. Do not let us be supposed to have an intention of casting blame on the worthies into whose labors we have entered. We declare with perfect sincerity that we venerate their characters, and esteem them beyond expression for their works' sake. They were the very men that were needed; they discharged the duties of their day with fidelity and success. Still those duties may have been such as to give a disproportionate sway to their intellectual powers; and still may the tendency, of the position in which we are, lead to the same result. Let us then be on our guard; let us not by admiration of the confessors of the past age follow them in their imperfections; let us consider what was peculiar to their times and circumstances, and leaving that, mould our characters into the same love of truth, combining therewith the earnest, affectionate, and active spirit of gospel benevolence.

Before all things it is necessary, if we would conciliate the good opinion of our orthodox brethren, and stop the mouth of calumny, and put down misrepresentations, and remove misconceptions, that we should remedy the evils to which we have adverted.—To the work of evangelists we must give ourselves with more energy, with more unity of operation, and with more sanctity of means. The religion of the heart must receive cultivation and encouragement more than heretofore; the tone of our public addresses must increase in earnestness, and of our periodicals in practical teachings. We breathe the spirit of gospel zeal, not to scrutinize creeds so much as to search the heart and save the soul. Yet must there be no indifference to truth, since, as God has made known his will, it is not a matter of indifference what opinions I or a brother may hold. We must contend earnestly for the faith once delivered to the saints, but yet so as to extend, not to check, its progress, and as remembering that the great business is to turn men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. Then, not till then, will prevailing prejudices disappear. Let us be true to our principles, and others will learn to think well of them as well as of us. Let us labor to diffuse the sentiments we entertain, and doubts of our sincerity will be scattered. Let us strive to extend the kingdom of Christ, and men will cease to question our allegiance. 'A good life,' says Ben Jonson, 'is a main argument,' and a Christian zeal is no bad sign of the Christian character. Certainly, it is a sign which will have more weight with the many than the most logical arguments, and the most eloquent appeals. Already we hope and believe the reaction has commenced. From intellectual we are passing to moral energy. Yet much remains to be effected, very much, before it can with truth be said that the Unitarian *body* in these kingdoms are in action for the furtherance of the gospel of Christ. Of individual and insulated effort there has been, and is still, much. Many have toiled and do toil, bearing the heat and burden of the day, and sacrificing comfort, in some cases health, to the cause of Christ. Their efforts have drawn a few of kindred dispositions around them. The band is small, and we ought as one man to arise to the aid of the Lord against the mighty power of sin and error. We shall more easily live than write down prejudice, and the boundaries of our Zion will best, can only, be extended by our assuming, *en masse,* an attitude of active and energetic benevolence. We have spoken of imperfections—let it not be supposed that we see no excellence in the spirit of Unitarianism. The first, it is the business of the Watchman to exhibit, lest the safety of his charge should be endangered; the second, every one will know for himself. Something of what has been said may, we know, be perverted by the hostile and designing; still truth must be spoken. *Μονη δυτεον τη αληθεια* is our motto. We have no party interests to serve, and if we had, the exhibition of defects, with a view to their removal, would do more good than the silence and indifference of misjudging partisans.

BIBLICAL.

CHRIST BEING MADE SIN.

'He hath made him sin for us who knew no sin, that we might be made the righteousness of God in him.—2 Cor. v. 21.

These words, I apprehend, would have been more intelligibly and more correctly translated in the following manner, viz. 'him who knew no sin, he hath made sin for us, that we might become the righteousness of God through him.'

He hath made sin: what then, can guilt and innocence consist together? How flagrant an absurdity! Could the holy God transform his holy Son into a sinner? What an impious accusation! Did he then transfer the sins of other men to him who had done no sin—the demerit of all other men's offences unto Jesus, that being thus loaded with their accumulated guilt, he might be said to be made even sin itself? Such absurdities have been taught; but what can be conceived more wildly inconsistent, or more perfectly irreconcileable, not only to all notions of justice, but even of possibility? It is not within the compass of Omnipotence to transfer one man's guilt to another; it is

not in the power of another, in the strict and proper sense of the terms, to make any man a sinner; he may be tempted, but in being tempted there is no sin: he can be made a sinner, in the original import of these terms, only by himself; the intervention of his own will is necessary to constitute him such, and in *that* lies all the guilt.

He may indeed be compelled to do those deeds which, had they been done by him voluntarily, from an evil principle, would have constituted him an atrocious sinner, but which, having been done by him as the instrument, through the impulse of external violence, leave him as innocent, as virtuous, as holy, as acceptable in the sight of God, as if they never had been done. What then was the apostle's meaning, and in what sense can it be reconciled to truth and justice, that 'he was made sin, who knew no sin?'

Jesus was made sin inasmuch as he was made a sufferer; and it appears not, that there is sny other sense in which it is possible that innocence should be made sin. Pain and shame are the natural consequents, and the just desert of sin. Innocence has a title, if not to the enjoyment of happiness, at least to an exemption from suffering; but innocence may suffer from the violence of wicked men, and if the providence of God, who always has it both in his power and in his purpose to indemnify his servants for all the wrongs they undergo, should permit the innocent to suffer from the violence of wicked men, or lead them into such services as will bring upon them those calamities that are the proper portion of the sinner, and with which his crimes are righteously and ordinarily punished, in that case it may be said with justice and propriety, that God makes those sin who know no sin; in regard to their character he cannot make them so; in regard to their condition, he puts no difference on this supposition between the innocent and the guilty; they are made sinners as much as they can be made, they wear those miseries which, if this were a state of retribution, would be one great and distinguishing characteristic of the sinner. It is hence most evident that it was thus only that God made or could make the holy Jesus 'sin.'

But if it did not thus appear, we might learn the apostle's meaning from many other passages of Scripture, in which the reformation of mankind, or their restoration to righteousness, and in consequence to the divine favor (which is here stated to be the end or object of his 'being made sin who knew no sin'), is represented as the end or object of his sufferings; from which the inference is very natural, easy, and undeniable, that to be made sin is to suffer; or that Christ was made sin in respect of the sufferings he underwent in the service of mankind.

But it is not necessary to dwell on arguments of this kind, for the very phrase itself, 'of being made sin,' occurs frequently in the original of the Old Testament, and in such connexions as most indubitably ascertain its meaning. *Cappe.*

CHRISTIAN REGISTER.

BOSTON, DECEMBER 19, 1829.

ORDINATION AT CAMBRIDGE.

On Thursday, Rev. Nehemiah Adams was ordained as "Junior pastor of the First Church of Christ, and minister of the Shephard Congregational Society in Cambridge." The singularity of this language may not be obvious to those, who are ignorant of the circumstances by which it was suggested. The difference between Dr. Holmes and his society having resulted in a dissolution of his pastoral connexion with them, in conformity to the advice of an ecclesiastical council regularly convened, Dr. Holmes with a part of his former hearers left the meeting house, and they have since worshipped in the Old Court House. The minority of the legal voters of the society, having with them a majority of the 'members of the church,' have assumed the name of the Shephard Congregational Society, while they affirm that the communicants who belong to their number, though they have voluntarily withdrawn from the place of their former celebration, and have separated themselves from the society with which they had for years worshipped, and of which they had been a part, till by their own act of dismemberment they become a distinct body, are the *First* Church. Still the First Society remain in the meeting house; so that according to this construction of facts, the First Church in a town and the Church of the First Society in that town are distinct and independent communities; from which position follow certain principles, in the application of which there has been considerable adroitness, and, if we do not err in our judgment, there may be considerable employment both for the common sense of an honest Christian, and the legal skill of an erudite lawyer. If this however were the only anomaly in the case, Mr. Adams might have been both junior pastor and junior minister; but it is asserted that Dr. Holmes is still the minister of the First Society, who assemble in the meeting house; because, forsooth, he has not been regularly dismissed —though the various steps usual in such difficulties were taken with a moderation and a delicacy that were almost punctilious. Now as the members of this First Society have had nothing to do with Mr. Adams' settlement, except to caution him against considering himself the pastor of their church, it would have been rather too great presumption to have styled him junior minister of said First Society. The only method of arranging these conflicting claims, by cutting asunder the bonds of Congregational order, has been adopted; and we have the spectacle of a church with two pastors, one of whom is minister of one society with one name worshipping in one place, and the other of whom is minister of another society with another name worshipping in another place; and the still more novel spectacle of a minister who worships in one building, while his society worship in another; circumstances to which we suspect it will be difficult to find a parallel in the history of New England, and yet more difficult to reconcile with the principles of Congregationalism.

The object of this procedure is apparent, and we think we see as great an instance of prudence as that related in the parable. The persons with whom this scheme originated have 'done wisely;' we hope they have acted conscientiously. They have avoided the embarrassments in which they might have been involved by a less ingenious course, should the matter come before a civil tribunal; and if they can appear without reproach before the court of truth and charity, they deserve to be 'commended' for their success in uniting worldly wisdom with religious zeal.

There is one view of these proceedings, in which it is particularly painful to us to contemplate them. The minister of the 'Shephard Congregational Society' is securely fixed. He has both a church and a society, let the decision of legal justice be what it may. But what is the situation of him, who has been pressed by his friends into the front of the contest, and for whom there have been loud professions of sympathy and regard? Disjoined from one society, and not allowed to be the minister of another; senior pastor of a church whose right to the designation it assumes is, to say the least, held in dispute; the instrument which others have used for the support of pretensions, certainly of doubtful character, we cannot but regard his situation as one which justifies our pity. We have been accustomed to look on Dr. Holmes with respect and confidence. We do not believe he has followed the impulses of his heart, which we know to be full of kindness. Others must have blinded his judgment, when they could not pervert his feelings, and having acomplished their ends, they are now willing to requite the cooperation which they urged upon him, as a matter of duty, with empty praise, and real neglect. If our words are strong, our feelings sustain them, for they rise almost to indignation, when we see such an abuse of the privileges of friendship, and the conscientiousness of old age.

At the ordination of Mr. Adams, an original hymn was sung, in which feelings of tenderness and veneration for the 'elder servant' and of anxiety and hope for the 'youth' on whom his labors would fall, are expressedwith uncommon beauty. How seldom do men perceive the inconsistency between their conduct and their language. The first verse of this hymn, however, is in accordance with the character of the proceedings, strange and harsh. It was meant to be sung before the Ordaining Prayer.

> 'Come round him, Faithful of the Lord!
> And lay on him the holy sign,
> That he may stand, and preach the Word—
> Servant of the mysterious Trine.'

Servant of the mysterious Trine! Is this the language of Christianity or of astrology? Are there not already unintelligible words enough in theology? Has not religion been sufficiently incumbered with mystery? Why will men 'darken counsel by words without knowledge,' and hide the truth under a jargon of unmeaning sounds?

REV. JOHN PIERPONT.

We copy the following extract from a paper of this city, in which it is said to be taken from a Cincinnati paper. This is all we know of the origin of the article, but its language corresponds with what we have learnt from other sources of the effect of Mr. Pierpont's visit to the West, of which our readers were informed in the last Register. It is about three months since he went on in compliance with a request to preach a few Sundays to the Unitarian Society in Cincinnati, and afterwards extended his journey still further into the Western country. Though it was not his purpose to preach after leaving Cincinnati, yet the solicitations which he received were so voluntary and urgent, that both in St. Louis (Missouri) and in Louisville (Ky.) he delivered three or four discourses to large and attentive audiences. The paragraphs which we quote, were, we presume, written after his return to Cincinnati, where he spent the last month. His friends have been gratified, at the reception which his services have met, and the effect which it seems they have produced; and we rejoice that rational Christianity has had so able an advocate, though it was only for a short time, in this part of our country, where the growth of society has been like that of the plant that springs up in a night, but its strength as the vigor of the young oak. In some of his letters which we have been permitted to see, Mr. Pierpont speaks almost with enthusiasm of the importance of that section of the country, and of the facilities which are afforded for the preaching of an earnest, yet simple religion, by one who is willing to sacrifice the graces of manner and style to a plain, warm, and frequently if not always, an extemporaneous inculcation of truth.—From a Washington paper we learn that Mr. P. was expected to preach there on the last Sunday.

'The services of the Rev. John Pierpont, Unitarian Clergyman from Boston, (Mass.) now in this city, have been principally attended for several sabbaths past, at the first Universalist church, by crowded, attentive, and (judging others by ourselves, we venture to say) highly gratified congregations.

'His discourses, without exception, have been eminently calculated to do good. The lecture on sabbath afternoon was throughout so consistent and reasonable, we were constrained to believe that no individual could raise an objection to it. Truth is the object for which we all labor; and it should not be the less prized when found, by reason of the place of its deposit. "For modes of faith let graceless zealots fight." The Unitarian society have a house for public worship nearly accomplished, immediately beside the new Presbyterian church on Fourth Street—and notwithstanding the latter, in the address delivered at the laying of the corner stone, was warranted to stand "till earth with its old pillars move," we are not without a comfortable degree of faith that its nearest neighbor will, ere this generation has passed away, cause its foundations to tremble.

'Whatever may be the general disposition of this society towards *other* Christian sects, one thing is obvious—in relation to the prosperity of their *own*, they pursue a straight forward course, and maintain amongst themselves, that which of every thing else is most desirable in a religious body, "the unity of the spirit in the bond of peace."'

SECOND CONGREGATIONAL CHURCH IN NORTHAMPTON.

We regret to learn, that the relation of Rev. Edward Hall to his society has recently been dissolved, on account of his increased ill health. This event, the necessity of which had been for some time anticipated by his immediate friends, has excited there a deep interest and is attended by many painful regrets. It had been the hope of many, that with time and a temporary suspension of his labors, Mr. Hall's health might be restored and his connexion renewed. But he has deemed it an imperative duty to himself and to his people, that it should cease.

We mingle our sympathies with those of our friends of Northampton, under the disappointments, to which it has pleased Providence to call them and their minister. We rejoice, at the same time, to learn of their cordial union and steadfast purposes. We trust, that He, who doeth all things well, will make their trials subservient to equal, and even to higher objects, than might have been anticipated from the most gratifying success. And that the good seed of the word, which even for so short a term has been planted and watered among them by faithful labors and prayers may spring up in the most abundant fruits of Christian union and charity, of increasing knowledge, piety, and true holiness.

In a brief address, which Mr. Hall communicated to his people, upon the dissolution of his relation, he adverted with distinctness to the unchanging and sustaining nature of that faith, in the belief and hopes of which, they, as a Christian society, had been united. From the personal nature of this communication we can only thus briefly advert to it. But, unquestionably, it is in the filial views, which this faith, beyond all other, encourages of a perfect Providence, that we find the solution of those otherwise mysterious dispensations, with which the ministry of his word in common with his best earthly gifts to men are sometimes attended. It is this faith, which gives light amidst the darkest prospects; which in the words of a truly Christian philosopher, 'gives us a kind of union with God himself; makes his will, our will, and even his power our power; being employed to execute our wishes and purposes, as well as his; because they will be, in all respects the same with his.'—'With such a persuasion, we cannot but consider every thing in a favorable light; every being a friend, every event a benefit, while God is equally the father and friend of the whole creation.'

TRACTS OF THE A. U. ASSOCIATION.

'No. 29, *1st Series, Unitarian Christianity free from objectionable extremes. By Samuel Gilman.*' pp. 24. 12 mo.

We always welcome the appearance of these tracts, for we seldom fail to find in them something of sound instruction in doctrine, of valuable illustrations of scripture or of earnest enforcement of duty. This plan of publishing tracts in a connected, or, at least, a consecutive series, seems to us highly useful. And we believe, that much good has been done by what the Unitarian Association has already accomplished in the prosecution of this part of their design. It has furnished us with thirty tracts of the first series, and has entered upon a second, which, we have reason to hope, may be found, at least, equally useful with those, that have preceded it.

Many of our readers remember with satisfaction the series of tracts, which were published some years since by the 'Society for promoting Christian knowledge, piety, and charity.' They embraced a great variety of important topics; original and selected; some of those, which were selected, were of rare excellence, and at the time not easily to be procured, and they now form together a valuable body of doctrinal and practical theology, which might make a desirable addition to any good library, and may be consulted with profit by serious readers of all classes.

The tracts, proposed in the plan of the American Unitarian Association, are of a somewhat different character; being designed to present at once a condensed and practical view of the subjects, they propose to treat. This, we think, is accomplished in many of them with success. So that when collected into a volume, or at the completion of a series, the reader may find a rich and various store of religious instruction. And we take freedom to recommend to the members of that association, or to any who are accustomed to receive or purchase these tracts, to preserve them for volumes: believing they will thus acquire a value, which as separate pamphlets, and in a perishing form, it is perhaps difficult to attach to them.

No association, that is the means of furnishing to the Christian public, a series of such religious tracts, either calling forth original productions or republishing what of former days had become scarce, can be regarded otherwise than useful. We have always considered the 'society for the promoting of Christian knowledge, piety, and charity' as in this respect eminently entitled to the gratitude of the religious community for their labors in this field. Many of their little volumes are still read with interest and profit; and some of them are eagerly sought, for the light they impart upon doubtful or difficult subjects of doctrine or duty; for the help they yield to devotion, the solace they give to sorrow. What parent, for example, under the loss of a child may not have found strength and comfort in some of the beautiful letters, collected in the fifteenth number, and composed expressly to meet that frequent, but afflicting dispensation of heaven? And who that has sought it may not be encouraged and guided to prayer by some of the excellent forms, which fill and adorn the first of their collection?

In the same manner, we believe, that the American Unitarian Association are doing much good in the publication of their Tracts. In that before us, which is the twenty-ninth of the first series, the writer, Rev. Mr. Gilman of Charleston, S. C. has discussed with ability an important subject. He has attempted —and, as we think, has well succeeded,—to show that 'Unitarian Christianity, as a system of religion and morality, is free from the doctrinal extravagance, the practical excesses, and formidable difficulties, with which other systems of opinion are chargeable; that it is, in truth, an happy medium between opposite and dangerous extremes; and that when faithfully carried into effect its tendencies are more beneficial to the whole present and future condition of men, than those of any other system.'

This general statement the author illustrates with reference to the distinct points of *doctrine, use and interpretation of scripture; points of religious ceremony; matter of church government; and methods of propagating opinions.* It will, at once, be seen, that the whole admits of copious discussion, and of diversity of opinion even among those, who unite in the same general views of religion.

The various topics are presented with clearness and ability, though, of necessity, very briefly. And we thank the writer for having furnished what we think will have been found by our readers an instructive and valuable article, on a subject of great interest and of some delicacy.

Since the publication of this number, another of the same series has been furnished, by the Rev. Mr. Greenwood, on the 'New Testament, as conformed to Griesbach's standard Text.'

On this excellent Tract, presenting a topic of great importance and, as we hesitate not to say, of increasing and solemn obligation, we have already taken opportunity to remark.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

ORDINATION AT LYNN.

MR. EDITOR,—

You mentioned last week the ordination of Mr. Barlow, over the Second Congregational Society in Lynn, and promised a particular account of it for this day's paper.

The order of exercises was as follows:—Anthem; Introductory Prayer, Rev. Mr. Brazer, of Salem; Original Hymn; Selections from Scripture, Rev. Mr. Sewall of Danvers; Original Hymn; Sermon, Rev. Dr. Lowell, of Boston; Ordaining Prayer, Rev. Mr. Colman, of Salem; Original Hymn; Charge, Rev. Dr. Pierce of Brookline; Right Hand of Fellowship, Rev. Mr. Upham, of Salem; Anthem; Address to the Society, Rev. Dr. Flint, of Salem; Concluding Prayer, Rev. Mr. Bartlett, of Marblehead; Anthem; Benediction, by the Pastor Elect.

The Sermon was from Heb. v. 2. The object of the preacher was to show the goodness of God, in entrusting the Christian Ministry to men, who by their imperfect nature, were more capable of understanding the wants, sympathizing with the sorrows and instructing the ignorance of their fellow-men, than angels—or beings of a higher order would have been. He then drew from his subject several practical reflections for both minister and people. The discourse was characterized by that simplicity—directness and religious feeling, which always give a charm to the performances of its author. In the charge—the encouragements to a Christian minister in the discharge of his office were more particularly dwelt upon; and the duty of aiming to be a good rather than a great preacher, was earnestly enjoined.—The Right Hand of Fellowship, which was feeling and appropriate, was prefaced by an interesting historical account of the two simple rites which are still practised at our Ordinations. The address to the Society was full of good sense and sound advice, clothed in flowing and sometimes highly poetical language.

The music—of which there was an abundance—was very creditable to the choir. Notwithstanding the unfavorable state of the weather the auditory was numerous and attentive. On the whole—in freedom from party spirit—in earnest devotion and enlightened piety—in (and we deem it a great excellence) the judicious brevity exhibited by the officiating clergy in their several performances, this ordination equalled any that we ever attended. And our earnest prayer for pastor and people—is that the union thus happily consummated, may be productive of mutual benefit—both in this world and that which is to come.

[For the Christian Register.]

BOSTON SUNDAY SCHOOL SOCIETY.

The annual Meeting of the Boston Sunday School Society, was held on Thursday Evening, Dec. 10th, at the Church in Berry-st. After a Prayer by the Rev. Mr. Ripley, a Report was read to the Meeting, containing a summary of the information received from the various Schools under the patronage of the Society in this city. From this report it appeared, that there are at present 12 of these schools, having 230 teachers, and 1224 pupils, presenting a considerable increase within the past year. A paper was then read by the corresponding Secretary, Dr. Flagg, containing very favorable accounts from several schools in various parts of the country, communicated by their teachers, or by the pastors of the societies to which they belong. An abstract of both these documents, exhibiting the progress which the society has made in accomplishing its various objects, is shortly to be laid before the public.

After the reading of the reports, which occupied considerable time, the meeting was addressed by Rev. Mr. Parkman, who adverted to the encouraging nature of the accounts obtained, and the indication they furnished of the prosperity of the society. Mr. P. remarked that one great effect of Sunday Schools was, to improve and sanctify the relation between the pupils who are the subjects of instruction and their parents; to introduce into this relation a purer and holier feeling, and thus, in the language of prophecy, "to turn the hearts of the fathers to the children, and the hearts of the children to the fathers."

The Rev. Mr. Farley of Providence, expressed his satisfaction that in the business of Sunday School instruction, religion was made to address itself to the affections of children. He thought that the subject had hitherto worn too gloomy and repulsive an aspect, and had been too much regarded as belonging to certain times and to certain persons. He viewed the Sunday School as a powerful agent in introducing religious feeling and knowledge into families where they had else been strangers. Mr. F. concluded by reading a letter from Rev. Mr. Brazer, of Salem, addressed to the Vice President of the society, in which Mr. B. adds his testimony to the benign influence of these institutions, in strengthening the ties which bind together the different members of a religious society.

Dr. Follen of Cambridge, them made some remarks on the extent and variety of subjects of instruction which were open to the S. S. Teacher. These were in fact coextensive with the whole amount of knowledge possessed by the Teacher himself beyond that of the pupils under his care. The book of Nature and the book of Revelation were the two great sources from which topics of interest were to be obtained. On the one hand, the Teacher might select his subject from the great storehouse of created things, and lead the minds of the young from the consideration of these to the contemplation of their Creator; and turning to the volume of revealed truth he would find, in the narrative and precepts of holy writ, an ample field of inquiry and meditation. Classbooks and Manuals were in the opinion of Dr. F. useful aids to reflection on the part of the Teacher, but ought not to supercede the labor of individual research and present effort.

Mr. Knapp, made a few remarks, principally on the importance of giving to religion a place among the associations of childhood. He noticed the familiar fact, that there is nothing we retain so strongly in our memories, or recur to with so much pleasure, as the tales which engaged our young imaginations, or those lines the harmony of which was first perceptible to our ears. He thought that this principle of our nature might be turned to good account; and that religious truth conveyed even in the rhymes of the nursery would have some salutary influence in after years. If religion is to be the guide of life, he thought religious instruction could not commence too soon.

The Rev. Mr. Gannett regarded S. S. instruction as an engine of mighty power in a state of society constituted like our own, in which any individual however humble his origin, *may* rise to the most elevated station, and become the depository of the most important trusts. Mr. G. considered religion as at once the only security for individual happiness, and the only sure basis of public prosperity; that its presence formed the stability of our times, and that a neglect of, a disregard to it would strike at the root of all institutions. Religious education therefore was necessary to qualify our citizens for the performance of their duties to their common country. Religion, said Mr. G. ought to accompany every grade and class of the community into all the details of their various callings. It should pervade our courts of justice and our halls of legislation. It should equally guide the magistrate who imposes a petty fine on the obscure delinquent, and the ruler whose authority extends over *millions* of subjects. It should accompany the political aspirant in every step of his course; guard him from the temptations which assail his integrity; and enable him in the hour of trial to spurn the suggestions of a selfish ambition, which would draw him from the path of honor and of duty, as the firm rock despises the whisperings of the passing breeze. If we would have any security for the preservation of our rights, our property, our liberty, civil and political, we must have men to act under a sense of their responsibility to an Almighty Sovereign. Let this great principle be withdrawn from the constitution of society, and our whole political fabric would soon be involved in universal ruin. Religion then, must be cherished as the great security for our common welfare; as such it should be instilled into the hearts of children; as such it should be made to grow and expand with the developement of their powers, to be in after life the guide of their conduct, the safeguard of their virtue.

Dr. Flagg then stated to those present, that among the great objects which had been contemplated in the constitution of this society was that of the publication of books suited to the instruction of children in S. S.; that this object had been but very partially accomplished from the inadequacy of pecuniary means; that the only source of funds possessed by the society, was an annual assessment of $1 on each member; and that an increase of their members was greatly to be desired.

Mr. Phillips the President of the Society, and Chairman of the Meeting, made some remarks on the great and elevated objects of S. S. instruction. The subjects of it were children now, but they were one day to be men, and as such to exercise their share of influence, either for good or evil in the community of which they would constitute the members. With just and sufficient views of the dignity of human nature, we should not consider *that* a small or trifling

occupation, which influenced the formation of character in a being who shared this noble inheritance. This view of the subject gave an incalculable importance to our efforts; and, impressed with its truth, the teacher would at once be sensible of his vast responsibility, and encouraged to contribute his best efforts to the success of his undertaking. He would labour to inspire his pupils with a sense of the great object for which they were created, that of diffusing happiness around them; to breathe into them that exalted benevolence, that freedom from selfishness, which is the only source of true greatness, the only basis of a real independence. This great object of his efforts kept steadily in view, he would persevere, even in the midst of trial and discouragement, and while laboring to perfect the characters of those entrusted to his care, would acquire in his own that purity and elevation which afford the best security for our virtue and our peace.

[For the Christian Register.]

GLOUCESTER RELIGIOUS SOCIETY.

MR. REED,—I closed the communication inserted in your paper of Saturday last, not only without ceremony, but without saying some things which I intended.

A Salem paper had stated, that one of the charges preferred against Mr. Hildreth, was that he believed in the *Divine Unity*. This statement was copied into the Register; and I intended to have informed you that it was incorrect. No such charge was preferred.

It has been frequently said by those who oppose Mr. Hildreth, that he is a Unitarian; but the whole ground of this assertion, is his opposition to the *restrictive system* which I mentioned in my former communication.—He is called a Unitarian because he will not abandon the principles and rights acknowledged when he was settled; and will not go all lengths with the party. I well recollect that Dr. Osgood, Dr. Holmes, Dr. Homer, and many others, were formerly in the habit of exchanging with some professed Unitarians; and of extending to them generally the rights of Christian fellowship. By the rule of judgment now applied to Mr. Hildreth, these gentlemen should be declared to have been Unitarians when they followed such practices. The only excuse for them is, that the new system was not then established, and they sinned without law. Mr. Hildreth believes the law to be unconstitutional, and refuses to obey it, and for this, and this only, he is denounced, rejected, and called a *Unitarian*.

In giving the numbers that composed the late council at Gloucester, I stated that there were *about twenty*. Your printer has said *seven*.* I believe my statement correct. I am, Sir, your obt. servt.

CAPE ANN.

* This mistake was corrected after a *few* copies only, of the impression, were struck off.

[For the Christian Register.]

WIDOWS' SOCIETY.

A misapprehension of the object and management of this society, which seems at present to exist, has induced the Directors to make the following concise statement.—In doing this, they are aware that they may be thought to obtrude themselves almost too frequently on the notice of the public, but as they have been obliged. for the three last years, to solicit their assistance, they have thought it desirable that the exact state of their funds and system of operation should be understood.

This society has always been distinct in its objects from the 'Widows' and Fatherless' Society,' as it embraces a different class of beneficiaries. Its original design was the assistance of *aged* and *infirm* widows and singlewomen, and was never intended to extend its aid to those who were able to support themselves by labor. A fund was formed at the commencement of the society in 1827, consisting of life subscriptions and donations; of this fund half the interest has been yearly added to the principal, to enable the society to establish an asylum, at some future day; but the pressing necessities of the poor, and the loss of many annual subscribers, have induced the managers this year to recall the original appropriation of a part of the interest, and, from this time, until it is in their power to provide an asylum (of which they entertain but a distant and faint hope) the whole interest will be expended yearly. The permanent fund now amounts to $3682,66 and is invested in the Mass. Hospital Life Insurance Company. The remaining half of the interest, with the annual subscriptions, which are from one to five dollars, have constituted the disposable fund. The following is an extract from the annual report of the board, presented to the society at their late meeting.

'The amount of appropriation for the relief of the widows who have been recommended for assistance during the past year, appears on referring to the quarterly records to be $615,17. This has been distributed by the visiting committees chosen quarterly, in the usual manner, after careful, personal investigation of the wants of the applicants, and divided into 220 portions, averaging scarcely three dollars a quarter to each individual. As the same persons form a part of the list presented every quarter, some of them receive about twelve dollars a year.—We regret to find that the number of annual subscribers has very much decreased since the last meeting, as it amounts only to 189. In the year 1823 it was 354; you will perceive it is now reduced nearly one half. It is presumed this is the result of many accidental causes; for we are unwilling to admit the supposition, that any, in whose power it was to contribute so small a sum as the lowest amount received as a subscription, would *voluntarily* withdraw her name. But death, removals and the extraordinary depression of the times have reduced our number, as the same causes have that of almost every other charitable institution of the city. When we were in great want of funds, to meet very pressing demands for assistance, we unexpectedly received $75 from a private sewing circle, with the desire that it should be immediately applied to the relief of widows. This sum, together with several articles of cloathing, we beg leave to assure the ladies who composed the circle, was most thankfully received, and was particularly opportune, as it formed the entire sum we were enabled to expend for the summer quarter.

It has been a subject of discussion in the society, whether it is expedient to appeal to the public in behalf of this charity; and it is still so; but we had already made the experiment with so much success that it was again voted to request one of the clergymen of this city to deliver a sermon. After the eloquent and appropriate discourse of the Rev. Mr. Doane, in Trinity Church, a collection amounting to $132,86 cents was taken, which will form a large part of the sum for expenditure this winter. In concluding this report, we trust it will not be deemed an improper allusion to the depression of the times of which we have before spoken, if we remind you that if felt severely by those once in affluence, it must be much more so by the poor, thrown out of their employment, and deprived of the private charity they were accustomed to receive from many families now unable to bestow it. Let this very remembrance then, be but a fresh motive to exertion, and but another incentive to benevolence.'

Boston, Dec. 15, 1839.

RELIGIOUS INTELLIGENCE.

At a meeting of the Exec. Comm. of the AMER. UNIT. Assoc. held Dec. 14, 1829 it was

Voted, That a Traet of the First Series be published on the first day of each month.

Voted, That the above vote be published in the Christian Register.

E. S. GANNETT, *Dom. Sec.*

East Cambridge. The third Congregational Society in Cambridge has invited Rev. Mr. Green, late of Lynn, to become their pastor.—We understand that he has signified his acceptance of the invitation—and that the first Wednesday of January next is fixed for his installation.

Rochester. We also learn that Mr. Hersey B. Goodwin of Plymouth, recently of the Theological School at Cambridge, has received an invitation from the Unitarian Society in Rochester, N. Y. to become their minister.

Rev. Benjamin C. Wade was ordained, on Thursday the 10th inst. as pastor of the Baptist Society in Woburn.

SUMMARY.

The Indians. The attention of our readers is requested, to an article on our fourth page, in regard to the condition and rights of the American Indians, as we have prepared some remarks on the subject which will appear next week.

City Government. The election of municipal Officers, for the year ensuing, took place in this city, on Monday last. The Hon. Harrison G. Otis was re-elected Mayor, with great unanimity. The Alderman were all re-elected who did not decline serving.

Fire. On Thursday evening, a fire broke out in a stable in Bromfield Street, occupied by Mr. George Spurr, and owned by Mr. John Ballard. It was wholly consumed. During the alarm, Mr. Ninian C. Dodge, of Amherst, N. H. fell from the upper story window of the Marlboro' Hotel, and survived the fall but a few minutes. The Daily Advertiser says;—

'We learn that he had retired early to rest, and it is supposed that being awakened from sound sleep by the ringing of bells and the shouts of the populace, and confused at seeing the heavy showers of cinders, he leapt from his bed and sprang out of the window, with the idea of saving himself from imminent danger."

Landing of the Fathers. On the 22nd instant, the two hundred and ninth anniversary of the landing of the Fathers at Plymouth, will be celebrated in that town. The arrangements for the day, as published by the committee, are as follows:—

At 10 o'clock, a procession will move from Pilgrim Hall, escorted by the Standish Guards, to the Rev. Dr. Kendall's Meeting House, at which place an Address will be delivered by the Hon. William Sullivan, and other appropriate services will be performed.—The procession will then form in the following order:

Committee of Arrangements.
Orator of the day, and Officiating Clergy.
President and Vice President of the P. Society.
Trustees.
Secretary, Treasurer, and Librarian.
Members of the Society.
Reverend Chergy.
Citizens and Strangers.

At the close of the servises, the procession will form again, and return, under the same escost, to Pilgrim Hall, where a public dinner will be provided,

Distressing Accident. In Salem, on the 11th inst. the eldest son of Mr. John Bray, printer, a promising boy, was killed by a horse and chaise running over him. Those in the chaise were seamen, and said to have been in a state of intoxication.

Fire at Camden. At the late destructive fire, at Camden, S. C. it is stated, that the loss was from 150,000 to 180,000 dollars; and that not more than 20,000 of this sum was insured.

Piracy. The ship Candace, Capt. Lindsey, sailed from this port, on the 20th Oct. last for Sumatra. On the 13th Nov. in N. Lat. 9, 40, W. Lon. 24, she was overtaken by a piratical vessel, manned principally by Spaniards and Portuguese, and was robbed of $19,850 in specie, and other property to the amount of $900 more. No violence or injury was done to the crew. The pirates however threated death to all on board, unless they gave up all their money without trouble or delay. Knowing that resistance was vain, the Captain told them the whole truth, at once, in regard to the property on board. The Candace immediately sailed for Boston. She arrived at Marblehead on Saturday last. It is stated in some of the papers, that had the pirates proceeded to murder, Capt. Lindsey had everything prepared to blow up the ship.

Congress. The two Houses of the Twenty first Congress assembled in Washington at noon, on Monday Dec 7th. Of the Senate 35 members were present; of the House 194. Mr. Stevenson of Virginia was elected Speaker. Mr. Matthew St. Clair Clarke was elected clerk.

Joint Committees were appointed to wait on the President, who delivered his Message at noon on Tuesday. Some reference to the Message was made in our last.

The Standing Committees were appointed in the Senate on Wednesday. On Thursday; after referring various subjects to committees, adjourned to Monday the 14th.

Rev. Reuben Port was elected Chaplain of the House. The House adjourned to Monday, after passing a series of resolutions in regard to various parts of the Presidents Message.

It was expected that the Standing committees of the House, would be announced on Monday.

Statue of Hamilton. A subscription has been opened in New York, for the erection of a monument to the late Alexander Hamilton. We understand that nearly enough has been subscribed to defray the estimated expense.

The premium of 500*l.* for the best steam carriage for railways was awarded at Liverpool to Mr. Robert Stephenson, of Newcastle. His machine has been tried again, and drew the enormous weight of twenty tons at the rate of eighteen to twenty miles per hour!

Copies of the Register wanting. We would express our gratitude to several unknown friends among our subscribers, who, at our request, have forwarded copies of particular numbers of the Register, of which our files were deficient. We are still in want of a few copies more. We do not ask them of those who aim to keep regular files of the paper, but only of such as can part with them without inconvenience. Any such, who will forward any of the following numbers, will confer on us a particular favor. Of Vol. VIII. (1829) Nos. 2, 27, 28, 44, 45.

THE INDIAN QUESTION.

[Concluded from the fourth page of this day' paper.]

5. The crowding together of different tribes, speaking languages entirely unintelligible to each other, and accustomed to different habits, would be productive of quarrels, and effectually impede the progress of improvement.

6. The proposed plan of government is entirely visionary, and has nothing, in the history of human affairs to sustain it. The white rulers, who should have the charge of controlling and guiding such a heterogeneous mixture of different tribes, would need to be men of the most eminent qualifications;—men of great wisdom, firmness, patience, disinterestedness, and active persevering benevolence. With all these qualifications, their success would be doubtful; without them, defeat would be certain. But there is not the remotest probability, that a majority of agents and sub-agents would be of this character. Judging from all past experience, some of them would be profane, licentious, and overbearing; and a majority would be selfish, looking principally at the emoluments of office and caring little for the Indians.

7. No guaranty of a new country could be given to the Indians. The pretended guaranty would be either a treaty, one of the parties to which would cease to exist at the moment of signing, or an act of Congress, which might be repealed whenever Congress should please. Indeed, in these circumstances, it is an insult to common sense to talk of guaranty. Even supposing half a dozen, or half a score, of Indian tribes, crowded together on the same territory, under white rulers, *could* maintain their separate national existence a thing manifestly impossible; but supposing this, how could these tribes insist on their right by treaty to lands upon which they had been placed by the United States, when they had previously left the original soil of their ancestors, because treaties were not strong enough to defend their possession. They can never have a title to a new country of equal validity with their title to the soil of their fathers. So they will regard the matter; and so all men will regard it.

8. It may be expected, therefore, that they will hardly get settled in their new location, before they will be urged to remove again. It will be impossible to escape the cupidity of the whites. If the Indians become outcasts and vagabonds, it will be said that they may as well be driven beyond the Rocky Mountains at once. If they, or a part of them, should live comfortably, it will prove that white men would live comfortably on the same soil. In a quarter of a century, the population of the United States will be 25,000,000. There will probably be 4,000,000 whites west of the Mississippi. Why should these whites be more tender of the rights of Indians than the whites of the present day?

9. The Cherokees, and the other south-western tribes, cannot be persuaded to remove voluntarily.—If they go at all, they will go by constraint. They will consider the United States as guilty of the grossest violation of treaties. Of this state of their minds, the proof is already abundant; and, their mind being in this state, they cannot enter with vigor into any measures for their good, but will abandon themselves to indolence, to despondency, and finally to despair.

These suggestions are made without the least intention to exaggerate. Let them be attentively examined.

May a gracious Providence avert from this country the awful calamity of exposing ourselves to the wrath of heaven, as a consequence of disregarding the cries of the poor and defenceless, and perverting to purposes of cruelty and oppression, that power which was given us to promote the happiness of our fellow-men.

The undersigned having examined the preceding statement hereby express their approbation of it, and recommend it to the consideration of the public.

George Newbold, Charles King,
Rufus L. Lord, Samuel Flewwelling,
Archibald Falconer, Perez Jones,
Benjamin Mortimer, R. T. Haines,
A. W. Ives, M. D. D. L. Dodge,
A. Wright, M. D. Wm. Greene, Jun.
John Torrey, M. D. T. D. Williams,
Arthur Tappan, Wm. Torrey, Jun.
Frederick A. Tracy, E. Lord.
Lindley Murray.

New-York, Nov. 25, 1829.

MARRIAGES.

In this city, on Thursday evening, by the Rev. Mr. Young, Samuel A. Dorr, Esq. to Miss Sarah H. Hayward, eldest daughter of the late Dr. Lemuel Hayward. On Thursday evening, by Rev. Mr. Pierrey, Mr. Samuel B. Pierce, to Miss Hannah R. Homer. On the 10th inst. by Rev. Dr. Lowell, Mr. James Barbadoes, of this city, to Miss Rebecca Bent, of York, Me.

At Jamacia Plain, Roxbury, Mr. George Whitney, of Quincy, to Miss Ann Grenough Gray, daughter of Rev. Dr. Gray.

In Newton, Mr. Henry Loring, of Boston, to Miss Mary M. Lovell.

In New York, by Rev. Dr. Wainwright, Hon. Daniel Webster, of this city, to Miss Caroline Le Roy, daughter of Herman Le Roy, Esq. of New York.

DEATHS.

In this city, Catharine Wood, aged 72. John Long, aged 79. Mary S. Walker, daughter of E. B. Walker, 24. Martha Leeds, 33. Mary Hall, widow, 80.—Catharine Ann Robbins, 16, daughter of Jona. D. Robbins. Benjamin Kimball, 68.

In Manchester, Malachi Allen, 89.

In Newbury, Jonathan Peabody, 37.

In West Barnstable, Bethia, wife of Moses Crocker, 48.

In Rockingham, Vt. Nathan Weston, 84.

In Stow, of consumption, Eliza, daughter of Capt. Amos Sargent, aged 7 years and 6 months.

In Portsmouth, N. H. Hon. James Sheafe; formerly a Senator of Congress.

In Washington, Rev. William Staughton, D. D. late President of Columbia College, at Washington.

At Harvard, on the 7th inst. Martha Ann Whitney, aged 17 years 8 months, the eldest daughter of Jacob Whitney. ☞ Printers in New York and Vermont are requested to insert this death.

NEW JUVENILE BOOKS.

L. C. BOWLES has in press, and will publish in a few days—'*Footsteps to Natural History*'—'*The Seymour Family or Domestic Scenes.*'

'The only habits consistent with uninterrupted happiness, are those of active exertion, directed to benevolent ends These never become wearisome, never painful. They always afford the mind a sufficient object, and always bring with them their own reward.'
Buckminster.

'*Infant Lessons*,' by the Author of 'Happy Days,' 'Happy Valley,' &c. &c.

These works are the first of a New Series of Orginal Books for children, which the Publisher has commenced printing. They will be executed in a neat and uniform style, with engravings, double paged, so as to be bound together in Volumes, if required. It will be his aim, to publish such as may be generally approved and recommended for Juvenile Libraries, and Sabbath Schools.

A Liberal Discount, made to Booksellers and others who purchase by the quantity.

Manuscripts, left with L. C. B. will receive immediate attention, and such as may be thought suitable for the purpose, he will wish to purchase, and those which are not, will be returned. Dec. 19.

JUVENILE BOOKS,
(*at reduced prices.*)

N. S. SIMPKINS, & Co. 79 Court Street, offer for sale a great variety of Juvenile Books suitable for CHRISTMAS and NEW YEAR'S PRESENTS at *low prices*—(many of which at 50 per cent less than the retail price.) They will also have for sale the new Juvenile works which may be published for the season—together with Dissected Maps—Geographical Cards, &c. &c. Likewise the following Juvenile ANNUALS;—The *Pearl; Youth's Keepsake; Juvenile Forget-me-not; Ackerman's Forget-me-not; New Year's Gift*, and several others.

☞ Ware's Discourses; Jotham Anderson; Moral and Religious Selections in Prose and Poetry; Brook's Monitor, and Pocket Bibles neatly bound, suitable for presents for the coming season. 3t Dec. 19.

NEW U. A. TRACT—No. 30.—(*First Series.*

ON the New Testament conformed to Griesbach's Text. By F. W. P. Greenwood. This day published by GRAY & BOWEN, corner of Washington and School Streets.

The General Agents would also respectfully give notice, that Messrs. TOY & LUCAS, have been appointed Agents for the sale of Tracts in *Baltimore, Md.*

Dec. 1.

SCIENTIFIC AMUSEMENTS.

MR. HOLBROOK'S Course of Instruction for Lads will commence this afternoon at 3 o'clock. Parents and Teachers are invited to attend with their children and pupils. Dec. 19.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For December, 1829.

CONTENTS.

The Ant; One of Julia's Sundays; Dialogue; Letter from William Howard to his Father; Answer to the Letter; Extracts from Luther's explanation of the Lord's Prayer; Night in the Woods; Lullaby to a Daughter. Dec. 19.

JUVENILE LYCEUM.

MR. HOLBROOK will be happy in aiding the young people of Boston in providing *themselves* with a place of resort which shall combine instruction and her amusement. He has provided a deposit for collections in Natural History and the Arts, where specimens contributed by young ladies and gentlemen will be preserved for the use of themselves and friends, especially their parents and teachers. Experiments and illustrations will be given to explain the principles of Science, and the pupils will have an opportunity to illustrate to *each other*.

Parents and teachers are invited to accompany their children and pupils to the lectures at all times when it is convenient to themselves.

Mr. Grund who is well known as a distinguished Mathematician, and a thorough and skilful teacher in *Exact Sciences*, will give instruction in the Mathematics, both to children and adults, and at such times as will not interrupt the ordinary pursuits of business.

Mr. Russell late Editor of the Journal of Education will give lessons in Elocution, and also meet reading circles of ladies and gentlemen if it should be desired.

A course of illustrations and experiments for young ladies and misses will commence on Wednesday next at 3 o'clock, P. M. A course for lads on Saturday at the same hour.

Tickets and further information may be had at the Bookstore of Carter & Hendee. Dec. 12.

NOTICE.

BOSTON Society for the Diffusion of Useful Knowledge. The subscribers to this Society being already more than sufficient to fill the Hall of the Atheneum, and applications being daily made for Tickets, notice is hereby given that arrangements have been made with the gentlemen to repeat the Lectures on each Saturday evening

Persons desirous of attending, may procure Tickets at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School-streets.

The price of Tickets will be as before advertised; $2 for adults, $1 for minors.

The Lectures will be given by the following gentlemen;—

DR. WALTER CHANNING,
HON. ALEXANDER H. EVERETT,
DR. FRANCIS LIEBER,
REV. ALONZO POTTER,
DR. JOHN PARK,
DR. CHANDLER ROBBINS,
HON. WILLIAM SULLIVAN,
HON. JOHN PICKERING,

By direction of the Managers.
H. ROBINSON, *Rec. Sec'y.*
3t. Nov. 28.

STOUGHTON COLLECTION OF CHURCH MUSIC.

JUST published by MARSH & CAPEN, No. 362 Washington-street, *A New Collection of Church Music*—compiled by Stoughton Musical Society.

This work is considered by many to be superior to any ever published in this country. It is printed and bound in the best manner and on excellent paper.—Terms reasonable. Nov. 14.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Passes, Signs, &c.* epi3m Sept. 26.

MUNROE & FRANCIS

HAVE published the following new works for CHRISTMAS and NEW YEAR'S PRESENTS.

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous sports Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Chequers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxes and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous cuts, and a complete index. It will be done up in a handsome style for a Christmas and New Year's Present.

Fables for the Nursery; a most instructive and entertaining little work for young children, embellished with twenty eight fine wood cuts, and printed in a clear and neat style on fine paper. Containing The Little Boy and the Lizard; or Mutual Kindness. The Monkey and Lapdog. Vanity Punished; or, the Peacock that would go to the Fair. Velvet and Busy; or, Idleness and Industry. The Three Hedgehogs; or, Punishment for Disobedience. The Danger of Keeping Bad Company. The Learned Pig; or, the Folly of Discontent. The Ape and the Ass. The Proud Frog. The Grateful Crane. The King of the Fen. The Covetous Boy and the Goose. The Peacock and his Fellow Travellers. Second part of the same. The Young Stag. The Shetland Pony. The Rook and the Pitcher. Mudge the Owl. The Faithful Dog.

Columbus, Or, The Discovery of America; a very beautifully written life of that great Navigator, expressly for children, and translated into English by Mrs. ELIZABETH HELME, author of many useful works for youth. With a lithographic frontispiece, representing the first landing of Columbus in America

Cortez, Or, The Conquest of Mexico, by the same translator, with a lithographic frontispiece, done by Pendleton, representing Gauemozin offering his bosom to the poinard of Cortez.

Pizarro, Or, The Conquest of Peru, by the same writer and translator, with a fine lithographic frontispiece, representing Atahualpa showing the writing on his thumb to Pizarro, who could neither write nor read: the disdain and contempt, manifested by the chief at this ignorance, was the cause of his death.

The Smuggler's Son, Or, Sherwood Quarry; a very interesting and well told tale, for the instruction of Youth, by the author of Ulloa's Travels, &c.

Sandford and Merton, By Mr. Day. A new edition, in two volumes, with lithographic frontispieces, done by Pendleton expressly for this edition.

Elements of Morality; For the use of young persons: to which is prefixed an Address to parents. By the Rev. C. S. SALZMANN. A new edition of this popular and entertaining work, with engraved frontispiece.

Bible Biography; Or Questions upon all the personages in the Old and New Testament: copied from the last edition used in the Edinburgh Sessional School, and adapted in a superior degree for the use of Sunday, Sabbath, Lord's-day, or Week Day Schools. Embellished with a copperplate frontispiece.

MUNROE & FRANCIS have also received all the Juvenile Souvenirs, and some English works for children such as

The Swiss Family Robinson; Or Adventures of a Father, Mother, and four Sons in a desolate Island; the genuine progress of the Story forming a clear illustration of the first principles of Natural History, and many branches of Science which most immediately apply to the business of life. To which are added, Notes of Reference, explanatory of the subjects treated of. With twelve Cuts from new designs, and a map of the Island. Sixth Edition. London.

Winter Evenings at College; a familiar description of the Manners, Customs, Sports, and Religious Observations of the Ancient Greeks; with a short account of the state of Modern Greece. By a Clergyman. London.

The Young Gentleman's Library of Useful and Entertaining Knowledge; Intended as a Holiday or Birth Day Present. Embellished with 35 beautiful engravings. London.

The Young Lady's Library of Useful Knowledge, with 34 beautiful engravings. London.

☞ A Catalogue is published of their Chiistmas and New Year's Presents. Dec. 12.

PROSPECTUS
OF THE
UNITARIAN ADVOCATE
AND
RELIGIOUS MISCELLANY
(*New Series.*)
Conducted by an Association of Gentlemen.

THIS work is intended for the defence and wider dissemination of the religious views which commend themselves to the Unitarian, as the most scriptural and rational. But in pursuing these objects, we hope never to forget that the great principles of Christianity are the peculiar property of no denomination of Christians, but are held in common by they all. While we strive to dispel those prejudices which give to error its most efficient support, we shall labor yet more earnestly to correct those misapprehensions which have reached the heart with their influence, and caused a feeling of abhorrence to mingle with the love of supposed truth in the minds of our opponents.

The Unitarian Advocate and Religious Miscellany is open for discussions on all important topics of morals and religion. Essays and Dissertations relating to Scriptural interpretation, and adapted to throw light on the sacred volume, and assist the serious inquirer in his pursuit of truth, will be especially welcome. A temperate exposure of prevailing erroneous opinions, and an open though charitable and candid defence of what is esteemed important truth in opposition to these opinions, will be frequently attempted in this work.

Writers will receive 50 cents a page for all matter contributed and accepted.

CONDITIONS.

I. The Unitarian Advocate and Religious Miscellany will be published on the first day of every month, commencing with January, 1830, each number to contain 48 pages, duodecimo, handsomely printed on superfine paper, with new type—the whole making two volumes a year, of 288 pages each.

II. Price, Two Dollars a year—to be paid on the delivery of the 3d number.

III. Any person who shall procure five subscribers, shall receive one copy gratis.

IV. Agents will be supplied with the work on the following terms, viz: For one hundred copies, one third discount; fifty copies, one fourth discount.—Any number less than fifty, one fifth discount.

All communications in any way relating to the work to be made to the publisher.

Subscriptions received by the publisher, Boston; by David Felt, N. York; Thomas P. Ash, Philadelphia; Toy & Lucas, Baltimore; Thomas Cousins, Charleston, S. C.; and by Agents in all the principal towns in the United States.

L. C. BOWLES, *Publisher, Boston.*

PENMANSHIP.

MISS NANCY FROST informs those parents in Boston, who wish their Children to improve in the Art, that she has opened a School for that purpose at No. 4 School Street; and in order to accommodate all who may wish to attend she will give lessons at any time during the day commencing at 9 o'clock.

EVENING SCHOOL.

Miss Frost to accommodate those young Ladies and Gentlemen who cannot attend through the day will keep an evening school from 6 to 9 o'clock.

Terms moderate, and made known at the Room where Specimens of improvement in Miss F.'s mode of instruction may be seen. tf Dec. 5.

SELECTED POETRY.

HYMNS.

Three original hymns were sung at the late Ordination of Rev. Mr. BARLOW, at Lynn. The following are the two first. The third we must defer till next week.

Ages ago, a fountain welled
Forth from its hidden bed;
And still it swells, as then it swelled,
By living waters fed.

No poisonous herb grows by its side,
No sick damps round it lie;
But, cool and clear its tranquil tide
Looks upwards to the sky.

The nations gather to its wave;
A voice abroad is heard,
'To drink from nearest death may save,
God's power its depths hath stirred!'

From the far South, the distant North,
From Asia's utmost strand,
From unknown wilds, they issue forth,
In many a joyful band

Here come the friendless and opprest,
The worldling from earth's strife,
And they, who driek, indeed are blest;
It is the fount of life.

And we, oh God, that fount to quaff,
With hand in hand would go;
Guide him, who bears the Leader's staff
The narrow way to show.

Bounteous Lord! Almighty Father!
Ever to thy people near,
Lo, thy grateful children gather
Worshipping with holy fear;—
Gracious Father!
As we call, oh, deign to hear!

Lord of grace! oh bless thy servant,
Who to thee devotes his days;
Be his offering pure and fervent,
Hear his prayers,—accept his praise,—
Bless his labors,—
Crown him with thy heavenly grace.

Bless thy people, now adoring
In this chosen place of prayer;
Hear their voice thy grace imploring;
Have them in thy holy care!
May thy servants
Thy paternal blessing share.

Give us all, in every station,
On from grace to grace to move;
Trusting in the great salvation
Jesus brought us from above;
And forever
Grateful sing Redeeming Love!

BIOGRAPHICAL.

[From the Lounger's Common Place Book.]

JAMES FOSTER.

James Foster, an eminent dissenting minister, was a native of Exeter, and descended from a family, which had for several generations been clergymen of the church of England, at Kettering, in Northamptonshire.

Exhibiting early in life strong literary tendencies, and aptness of acquirement, and uniting with them extraordinary diligence and soundness of judgment; at the age of twenty, he was considered as qualified to direct the devotions of two small congregations, (Coleford and Wokey) near Wells in Somersetshire.

In this obscure and unproductive situation, he supported himself several years with cheerfulness and content, on an income which never exceeded sixteen pounds; yet it was here that he composed and preached his sermon on the resurrection of Christ; a discourse dear in the memory of many sincere Christians, and which afterwards excited considerable attention and hostility.

In addition to the embarrassment of a scanty salary, he had to struggle with a divided flock, many of his hearers being dissatisfied with the liberality of his principles, and the unbounded philanthropy of his heart; they were displeased, because he would not deal damnation round the land on all, whom *they*, the most ignorant of bigots, thought departing from sound doctrine; while their teacher was naturally disgusted, at the inconsistency of a dissenter's grafting the intolerancy of Popery on a Protestant stock.

From these insignificant, but exasperated sectaries, he was compelled to retire, though not well knowing whither to go, as his *good natured* friends had taken great pains to prepossess all quarters against him: elders, who had bellowed themselves hoarse against the test act, and women, who would have sunk into hysterics, at a single word in favor of the thirty nine articles, thus drove their amiable and highly endowed pastor, out of *their* temple, because he would not pronounce the inhuman shiboleth of Calvinism.

Under these difficulties, and to secure some honest means of subsistence, Mr. Foster began seriously to think of apprenticing himself to a handicraft business; and in the pressure of want, or a noble contempt of indolence, actually made overtures on the subject, to a glover of Trowbridge, in Wiltshire, at which place he performed, for a short time, the duties of a convalescent absentee.

The worthy tradesman, whose name ought not to be forgotten, Matthew Norman, convinced of his superior abilities, and the great probability of his future usefulness, strongly persuaded him against a step, which would have deprived the gospel of one of its shining lights; to add weight to his advice, Norman generously relieved his immediate wants, and was instrumental in procuring for him, a respectable patron in the west, with whom he resided several years; and when an advantageous opportunity offered, his removal afterwards to London, was promoted by the same friend.

By the recommendation of this gentleman a Mr. Houlton, he was permitted soon after his arrival, to preach to a large congregation in the city, when an accidental circumstance procured him another valuable acquaintance; and, as it happened somewhat remarkably, the first time he entered a pulpit in the metropolis.

The learned and benevolent Dr. Mead, on his return to the west end of the town, fatigued by what he used to call sedentary drudgery; on visiting the last patient he had to see in the city, dismissed his carriage and servants, designing to vary his exercise by walking home, but was overtaken by a violent shower, not far from the place of worship, where the subject of our present article was officiating.

Entering for shelter, the doctor's attention was quickly attracted by Foster's mode of delivery, at once graceful and impressive; he was affected by the doctrines he preached, and convinced by the arguments he used; the seeds of devotion. originally sown by a religious education, but almost choaked by the pleasures and business of the world, were powerfully acted upon, and produced repentant edification.

Though entirely a stranger to the person, name, and character of the preacher, our worthy physician addressed him, as he descended from the pulpit, warmly thanked him for the pleasure and instruction he had received, and gave him his card, with a general invitation; an intimacy soon followed, favorable to the fame and interest of our young divine; and Dr. Mead was frequently heard to declare, that he considered it as one of the fortunate events of his life.

Mr. Foster soon succeeded to a London audience, more liberal in every sense of the word, than his rural persecutors, and shortly after signalized himself by defending Christianity, with temper, argument and success, against the attacks of Tindall, who added to the character of a free thinker, gross sensuality and profaneness: 'Mr. Foster is the only one of all my opponents,' said the sceptic, 'whom I dread as a reasoner, but respect and love as a man.' In this business, the advocate for revelation, was thought to have rendered such important services to the cause he defended, that the university of Aberdeen, unsolicited, and to use their own words, to do honor to themselves, conferred upon him the degree of Doctor of Divinity.

In the year 1746, he attended as a religious consoler on Lord Kilmarnock, and accompanied that nobleman when he was beheaded, for joining the rebels in Scotlond; but the scene, and the circumstances, the prodigious multitude assembled, the scaffold, the axe and the blood, made an injurious impression on his mind, naturally tender and sympathetic; an abatement of his usual cheerfulness was remarked, and he never recovered it. However desirable his services as a divine might be, his friends should not have suffered a man of his temperament and disposition, to be an eye witness of the melancholy transaction.

[To be concluded.]

MISCELLANEOUS SELECTIONS.

THE INDIAN QUESTION.

During the past autumn a series of numbers has been published in the National Intelligencer, in relation to the Indians, their rights, &c. Parts of some of the earliest numbers, it will be recollected, were republished in this paper. The following article is a recapitulation of the principal points maintained in the essays here alluded to. It is recommended to public attention by a number of respectable gentlemen, some of whom are probably known to many of our readers.

A brief View of the Present Relations between the Government and People of the United States and the Indians within our national limits.

In the various discussions which have attracted public attention within a few months past, several important positions, on the subject of the rights and claims of the Indians, have been clearly and firmly established. At least, this is considered to be the case, by a large portion of the intelligent and reflecting men in the community. Among the positions thus established are the following: which, for the sake of precision and easy reference, are set down in regular numerical order.

1. The American Indians, now living upon lands derived from their ancestors, and never alienated nor surrendered, have a perfect right to the continued and undisturbed possession of these lands.

2. Those Indian tribes and nations, which have remained under their own form of government, upon their own soil, and have never submitted themselves to the government of the whites, have a perfect right to retain their original form of government, or to alter it, according to their own views of convenienee and propriety.

3. These rights of soil and sovereignty are inherent in the Indians, till voluntarily surrendered by them; and cannot be taken away by compacts between communities of whites, to which compacts the Indians were not a party.

4. From the settlement of the English colonies in North America to the present day, the right of Indians to lands in their actual and peaceable possession, and to such form of government as they choose, has been admitted by the whites; though such admission is in no sense necessary to the perfect validity of the Indian title.

5. For one hundred and fifty years, innumerable treaties were made between the English colonists and the Indians, upon the basis of the Indians being independent nations, and having a perfect right to their country and their form of government.

6. During the revolutionary war, the United States, in their confederate character, made similar treaties, accompanied by the most solemn guaranty of territorial rights.

7. At the close of the revolutionary war, and before the adoption of the federal constitution, the United States, in their confederate character, made similar treaties with the Cherokees, Chickasaws, and Choctaws.

8. The state of Georgia, after the close of the revolutionary war, and before the adoption of the federal constitution, made similar treaties, on the same basis, with the Cherokees and Creeks.

9. By the constitution of the United States, the exclusive power of making treaties with the Indians was conferred on the general government; and, in the execution of this power, the faith of the nation has been many times pledged to the Cherokees, Creeks, Chickasaws, Choctaws, and other Indian nations. In nearly all these treaties, the national and territorial rights of the Indians are guaranteed to them, either expressly, or by implication.

10. The state of Georgia has, by numerous public acts, implicitly acquiesced in this exercise of the treaty making power of the United States.

11. The laws of the United States, as well as treaties with the Indians, prohibit all persons, whether acting as individuals, or as agents of any state, from encroaching upon territory secured to the Indians. By these laws severe penalties are inflicted upon offenders; and the execution of the laws on this subject, is especially confided to the President of the United States, who has the whole force of the country at his disposal for this purpose.

The positions here recited are deemed to be incontrovertible. It follows therefore,

That the removal of any nation of Indians from their country by force would be an instance of gross and cruel oppression:

That all attempts to accomplish the removal of the Indians by bribery or fraud, by intimidation and threats, by withholding from them a knowledge of the strength of their cause, by practising upon their ignorance, and their fears, or by vexatious importunities, interpreted by them to mean nearly the same thing as a command;—all such attempts are acts of oppression, and therefore entirely unjustifiable:

That the United States are firmly bound by treaty to protect the Indians from force and encroachments on the part of a state; and a refusal thus to protect them would be equally an act of bad faith as a refusal to protect them against individuals: and

That the Cherokees have therefore the guaranty of the United States, solemnly and repeatedly given, as a security against encroachments from Georgia and the neighboring States. By virtue of this guaranty the Cherokees, may rightfully demand, that the United States shall keep all intruders at a distance, from whatever quarter, or in whatever character, they may come. Thus secured and defended in the possession of their country, the Cherokees have a perfect right to retain that possession as long as they please. Such a retention of their country is no just cause of complaint or offence to any state, or to any individual. It is merely an exercise of natural rights, which rights have been not only acknowledged but repeatedly and solemnly confirmed by the United States.

Although these principles are clear and incontrovertible, yet many persons feel an embarassment from considering the Cherokees *as living in the State of Georgia*. All this embarassment may be removed at once by bearing in mind, that the Cherokee country is not in Georgia, in any sense affecting sovereignty, right of soil, or jurisdiction; nor will it rightfully become a part of Georgia, till the Cherokees shall first have ceded it to the United States. Whenever that event shall take place, it will immediately fall into the States of Georgia, Tennessee and Alabama; not by virtue of any compact to which the Cherokees have been a party, but in consequence of compacts now existing between these States and the United States. This matter is placed in a perfectly clear light, by the titles of various laws of Georgia, which have been enacted to dispose of lands obtained from the Creeks. Even so late as the year 1825, the following title is found in the statue book of Georgia, viz: 'An act to dispose of and distribute the lands lately acquired by the United States, for the use of Georgia, of the Creek nation of Indians, by a treaty made and concluded at the Indian Spring, on the 12th day of February, 1825.' This act was approved by Governor Troup on the 9th of June, the same year. The first section of the act begins thus: 'That the territory acquired of the Creek nation of Indians, by the United States, for the use of Georgia, as described in articles of a treaty entered into and concluded between commissioners on the part of the United States and the chiefs, head men and warriors of the Creek nation of Indians,' &c.

These extracts give a fair account of the whole matter. If the *territory was acquired from the Creek nation*, it was manifestly the property of the Creek nation before it was thus acquired. If it was *acquired by the United States* and through the instrumentality of a treaty, it was because the treaty making power is, by the federal constitution vested exclusively in the United States, and because the Creeks, being a *nation*, could not dispose of their country in any other manner than *by treaty*. If it was acquired *for the use of Georgia*, it follows that Georgia had not the use of it previously. In fact, Georgia had never thought of legislating for the Indian country, till two or three years after the date of this law. According to the 11th article of the treaty of Holston, and to the law of the United States regulating intercourse with the Indian tribes, the Cherokee country is no more under Georgia, than it is under the jurisdiction of Missouri or Pennsylvania; nor can it be under the jurisdiction of any State, or of the United States, till it shall have been surrendered to the United States by treaty. Let this supposed embarassment therefore, be finally dismissed.

Again, it is supposed, that the existence of a little separate community of Indians, living under their own laws, and surrounded by communities of whites, will be fraught with some great and undefined mischief. This supposed evil is set forth under learned and hard names. It is called *an anomaly*, an *imperium in imperio*, and by various other pedantic epithets. When the case is accurately examined, however, all the fog clears away, and nothing appears in the prospect but a little tract of country full of civilized Indians, engaged in their lawful pursuits, neither molesting their neighbors, nor interrupting the general peace and prosperity.

If the separate existence of the Indian tribes *were* an inconvenience to their neighbors, this would be but a slender reason for breaking down all the barriers of justice and good faith. Many a rich man has thought it very inconvenient, that he could not add the farm of a poor neighbor to his possessions. Many a powerful nation has felt it to be inconvenient to have a weak and dependent state in its neighborhood, and has therefore forcibly joined the territory of such state to its own extensive domains. But this is done at the expense of honor and character, and is visited by the historian with his severest reprobation.

In the case before us the inconvenience is altogether imaginary. If the United States were examined, with a view to find a place where Indians could have a residence assigned them, so that they might be as little as possible in the way of the whites, not a single tract, capable of sustaining inhabitants, could be found more secluded than the present country of the Cherokees. It is in the mountains, among the head waters of rivers diverging in all directions; and some parts of it are almost inaccessible. The Cherokees have ceded to the United States all their best land. Not a twentieth part of what remains is of a very good quality. More than half is utterly worthless. Perhaps three tenths may produce moderate crops. The people of the United States have a free passage through the country, secured by treaty. What do they want more? If the Cherokee country were added to Georgia, the accession would be but a fraction joined to the remotest corner of that great State;—a State scarcely inferior in size to any State in the Union except Virginia; a State having but six or seven souls to a square mile, counting whites and blacks and with a soil and climate capable of sustaining a hundred to the square mile with the greatest ease. There is no mighty inconvenience, therefore, in the arrangement of Providence, by which the Cherokees claim a resting place on the land which God gave to their fathers.

And as to the learned chimera of *imperium in imperio*, it is, and always has been, one of the most common things in the world. The whole of modern Germany is nothing else but one specimen after another of *imperium in imperio*. Italy has an abundance of specimens also. As to our own country we have governments within governments of all sizes, and for all purposes, from a school district to our great federal union. And where can be the harm of letting a few of our red neighbors, on a small part of their own territory, exercise the rights which God has given them? They have not the power to injure us; and, if we treat them kindly and justly, they will not have the disposition. They have not intruded upon our territory, nor encroached upon our rights. They only ask the privilege of living unmolested in the places where they were born, and in possession of those rights, which we have acknowledged and guaranteed.

There is one remaining topic, on which the minds of many benevolent men are hesitating; and that is, *whether the welfare of the Indians would not be promoted by a removal*. Though they have a right to remain where they are; though the whole power of the United States is pledged to defend them in their possessions; yet it is supposed by some, that they would act wisely, if they would yield to the pressure, quietly surrender their territory to the United States, and accept a new country beyond the Mississippi, with a new guaranty.

In support of this supposition, it is argued, that they can never remain quietly where they are; that they will always be infested by troublesome whites; and that the states, which lay claim to their territory, will persevere in measures to vex and annoy them.

Let us look for a moment at this statement. Is it indeed true, that, in the very prime and vigor of our republican government, and with all our boasted reliance upon constitutions and laws, we cannot enforce as plain an act of Congress as is to be found in our national statute book? Is it true, that while treaties are declared in the constitution to be the supreme law of the land, a whole volume of these supreme laws is to be at once avowedly and utterly disregarded? Is the Senate of the United States, that august body, as our newspapers have called it a thousand times, to march in solemn procession, and burn a volume of treaties? Are the archives of state to be searched, and a hundred and fifty rolls, containing treaties with Indians, to be brought forth and consigned to the flames on Capitol Hill, in the presence of the representatives of the people, and all the dignitaries of our national government? When ambassadors from foreign nations inquire, *What is the cause of all this burning?* are we to say, 'Forty years ago President Washington and the Senate made treaties with the Indians, which have been repeated and confirmed by successive administrations. The treaties are plain, and the terms reasonable. But the Indians are weak, and their white neighbors will be lawless. The way to please these white neighbors is, therefore to burn the treaties, and then call the Indians our dear children, and deal with them precisely as if no treaties had ever been made.' Is this the answer to be given to the honest inquiries of intelligent foreigners? Are we to declare to mankind, that in our country law is totally inadequate to answer the great end for which human laws are made, that is, the protection of the weak against the strong? And is this confession to be made without feeling and without shame? It cannot be. The people of the United States will never subject themselves to so foul a reproach.—They will not knowingly affix to the character of a republican government so indelible a stigma. Let it not be said, then, that the laws of the country cannot be executed.—Let it never be admitted, that the faith of the nation must be violated, lest the government should come into collision with white intruders upon Indian lands:—with intruders, whose character is admitted to be lawless; and who can be invested with power, in no other way than by tamely yielding to their act of encroachment and aggression.

The laws can be executed with perfect ease. The Indians can be defended. The faith of the nation can be preserved. Let the President of the United States, whenever the Indians shall be threatened, issue his proclamation, describing the danger, and asserting the majesty of the laws. Let him refer to the treaties and the acts of Congress, which his oath of office obliges him to enforce; let him recite the principal provisions of these treaties and acts, and declare, in the face of the world, that he shall execute the laws, and that he shall confidently rely upon the aid and co-operation of all good citizens;—let him do this, and neither he, nor the country, will be disappointed. Law will triumph, and oppression will hide its head.

But it may be supposed, after all, that it would be for the benefit of the Cherokees and other tribes to remove beyond the Mississippi, and there enjoy the advantages, which are offered by the general government. These advantages are developed in a plan, which has been some years before the American people, and which is in substance, as follows:

Congress will set apart a tract of country of moderate dimensions, beyond Missouri, Arkansas and Louisiana, (principally west of the territory of Arkansas,) and will guaranty it as the perpetual residence of Indians. Upon this tract of country shall be congregated numerous tribes, now residing in different states and territories. The land shall be divided among tribes and individuals, as Congress shall direct. The emigrants, thus congregated, shall be governed by white rulers, till they are sufficiently amalgamated, instructed, and civilized, to be admitted to some share in the government of themselves. The United States will pay the expense of a removal; will furnish implements of agriculture, the mechanical arts, schools, and other means of civilization. Intruders will be excluded; ardent spirits will never be permitted to pass the line of demarcation; good morals and regular habits will be promoted; and the Indians will rise rapidly in the scale of intelligence and virtue. This is the plan; and some good men have so much confidence in it, that they advise the Indians to embrace it, as their only refuge.

But before this advice is officiously pressed upon the Cherokees and other tribes, let the following things be considered:

1. The Cherokees and other tribes are now separate communities, or nations. They have rights as communities, and, under this associated character, they hold the United States by the strong obligations of treaties. They can, therefore, so long as their present relation continues, make a strong, united, and irresistible appeal to the justice and magnanimity of the United States. But the moment they consent to a removal, the existence of their separate communities will cease. Their act of consent to a removal may be called a treaty; but the moment the treaty is signed one of the parties becomes defunct. Let the terms be violated ever so grossly, and there is no nation of Indians to claim redress. Individuals may complain, but there is no community; for by consent to a removal, the Indians come as much under the government of the United States, as the District of Columbia is. Such a change in their condition is a great one; and let no man advise to it, unless he has duly considered its consequences. From being an independent people, rapidly improving in their character and habits, they will be put into leading strings, and will instantly feel that they are vassals. From walking abroad on their own possessions, as they are now wont to do, they will feel like paupers and mendicants, taken by the government, and stowed away in a crowded poorhouse. At least these feelings seem very natural, if they are not certain.

2. There must be much suffering, in the removal of the 60,000 souls, which constitute the southwestern tribes; much exposure, sickness, hunger, nakedness, either on the journey, or soon after the arrival. The expense will be great; but this our national treasury can bear. The personal suffering comes wholly upon the Indians.

3. The removal must be conducted gradually. Of course all existing associations must be broken up; and the emigrants would be scattered along, at considerable intervals, and thus compelled to form new connexions. This alone would greatly impede their progress in civilization.

4. From the best account which can be obtained of the country, which is selected for this permanent residence of Indians, it is deficient in wood and water, two articles of indispensable necessity to the emigrants.—It is certain, that the Chickasaws, who visited this country last year at the expense of government, were unanimously dissatisfied with it as a place for their future residence. No man should advise the Indians to remove from their present habitations, unless he is in possession of undoubted evidence that the place, to which they are to be transported, is a desirable residence, or at least a comfortable one. No such evidence has yet been produced.

[For the remainder of this article, see third page of this day's paper.]